

MICMAC TEXTS



Albert D. DeBlois

MICMAC TEXTS

Albert D. DeBlois

Canadian Ethnology Service
Mercury Series Paper 117

Canadian Museum of Civilization

© Canadian Museum of Civilization 1990

Canadian Cataloguing in Publication Data

DeBlois, Albert D.

Micmac Texts

(Mercury Series, ISSN 0316-1854)
(Paper / Canadian Ethnology Service,
ISSN 0316-1862: no. 117)

Text in English and Micmac.
Includes an abstract in French.
ISBN 0-660-12907-9

1. Micmac language — Texts. 2. Micmac Indians — Legends. 3. Indians of North America — Nova Scotia — Cape Breton Island. — Legends. 4. Tales — Nova Scotia — Cape Breton Island. 5. Micmac Indians — History. 6. Indians of North America — Nova Scotia — Cape Breton Island — History. I. Canadian Museum of Civilization. II. Canadian Ethnology Service. III. Title. IV. Series. V. Series: Paper (Canadian Ethnology Service); no. 117.

PM1794.D52 1991 497.3 C91-098516-2

Printed and bound in Canada

Published by
Canadian Museum of Civilization
100 Laurier Street
P.O. Box 3100, Station B
Hull, Quebec
J8X 4H2

Cover photo: Harry Foster

OBJECT OF THE MERCURY SERIES

The Mercury Series is designed to permit the rapid dissemination of information pertaining to the disciplines in which the Canadian Museum of Civilization is active. Considered an important reference by the scientific community, the Mercury Series comprises over three hundred specialized publications on Canada's history and prehistory.

Because of its specialized audience, the series consists largely of monographs published in the language of the author.

In the interest of making information available quickly, normal production procedures have been abbreviated. As a result, grammatical and typographical errors may occur. Your indulgence is requested.

Titles in the Mercury Series can be obtained by writing to:

Mail Order Services
Publishing Division
Canadian Museum of Civilization
100 Laurier Street
P.O. Box 3100, Station B
Hull, Quebec
J8X 4H2

BUT DE LA COLLECTION MERCURE

La collection Mercure vise à diffuser rapidement le résultat de travaux dans les disciplines qui relèvent des sphères d'activités du Musée canadien des civilisations. Considérée comme un apport important dans la communauté scientifique, la collection Mercure présente plus de trois cents publications spécialisées portant sur l'héritage canadien préhistorique et historique.

Comme la collection s'adresse à un public spécialisé celle-ci est constituée essentiellement de monographies publiées dans la langue des auteurs.

Pour assurer la prompte distribution des exemplaires imprimés, les étapes de l'édition ont été abrégées. En conséquence, certaines coquilles ou fautes de grammaire peuvent subsister : c'est pourquoi nous réclapons votre indulgence.

Vous pouvez vous procurer la liste des titres parus dans la collection Mercure en écrivant au :

Service des commandes postales
Division de l'édition
Musée canadien des civilisations
100, rue Laurier
C.P. 3100, succursale B
Hull (Québec)
J8X 4H2

Canada

Abstract

The Micmac texts presented here range in content from an oral history of the coming of the first Europeans to the shores of Cape Breton Island, and the changes in lifeways that followed, to a traditional tale of conflict with neighbouring peoples. Gluscap, a Micmac and Maliseet culture hero, is the subject of another story. A ghost story, the tragic tale of an orphan child, a few hunting stories, and a short recorded conversation round out the volume intended for readers of Micmac and interested non-speakers of the language.

Résumé

Les textes micmacs du présent volume portent aussi bien sur l'histoire orale touchant à l'arrivée des premiers Européens sur les rives de l'île du Cap-Breton et des transformations du mode de vie qui en résultèrent, que sur un conte traditionnel traitant de conflits qui divisent des nations voisines. L'histoire de Gluscap, un Micmac et un héros de la culture malécite, s'ajoute aux précédentes. Le livre rassemble également un récit sur un esprit, un conte à propos d'un jeune orphelin, quelques histoires de chasse et un court témoignage enregistré. Le contenu du volume suscitera l'intérêt des personnes qui peuvent lire le micmac de même que celui des personnes qui en sont incapables.

CONTENTS

ABSTRACT/RESUME.....	iii
INTRODUCTION	
Albert D. DeBlois.....	v
ORTHOGRAPHIC SYMBOLS.....	vi
LIST OF ABBREVIATIONS.....	vii
NESTUWITA:SULTIMK - REMEMBERING	
Gabriel Sylliboy.....	3
NS'TNAQAN - THE ORPHAN	
Theresa Thomas.....	43
A GHOST STORY	
Frank J. Cope.....	51
KWETEJK - THE IROQUOIS	
Benjamin J. Brooks.....	57
AN UNLUCKY HUNT	
Louis Peters.....	65
A SUCCESSFUL HUNT	
Louis Peters.....	67
THE SPORTS	
Louis Peters.....	70
CONVERSATION BETWEEN MRS. THERESA THOMAS AND HER DAUGHTER-IN-LAW	
Theresa Thomas and Marv Susan Knockwood, née Sack.....	73
A BEAR STORY	
Theresa Thomas.....	77
GLUSCAP AND BEAVER	
Benjamin J. Brooks.....	87

INTRODUCTION

Micmac, a member of the Eastern Algonquian subgroup of the Algonquian language family, is still spoken today in the Canadian maritimes (Nova Scotia, Prince Edward Island, northeastern New Brunswick) and in eastern Québec (the Gaspé). There are also Micmac in Newfoundland, and many have migrated south to live and work in the "Boston States".

All the texts in this volume were collected in 1961 either in Nova Scotia proper or on Cape Breton Island. Each text is presented in two lines, numbered for easy reference: the story in modified phonemic notation, a line with glosses of the words in the text. For each of the numbered lines a free translation is then provided at the bottom of the page.

In addition, for the last two texts only, a morphophonemic transcription is provided, again in a two-line format: the words in base form segmented at morpheme boundaries by hyphens, a line with morpheme-by-morpheme glosses of each element in the word. The habits which lead from the base forms to the shape of actual words are discussed in accompanying footnotes.

The multifaceted format in which the texts are presented is meant to serve the needs and interests of a variety of readers. First and foremost, the stories are aimed at the adult native speaker of Micmac who has learned to read his language, but for whom almost no written material is available for practising this skill. It is hoped that these transcribed oral histories and other stories will serve as a modest beginning infilling this gap, as well as providing some pleasurable reading in the process.

The literal, word-for-word, translations accompanying each text have been provided to assist those adult non-readers (Micmac or otherwise) who wish to learn how to read Micmac or to interpret the written texts.

In recent years Micmac and other teachers have begun to teach Micmac grammar in the senior high schools, community colleges and universities. The two texts in morphophonemic transcription are intended primarily for the use of these teachers in laying bare, with their students, the intricacies of the Micmac language in all its complexity and beauty.

Finally, the free translations of the texts at the bottom of each page can be read on their own by those who simply wish to gain a better understanding of the Micmac people and some of their concerns and interests.

ORTHOGRAPHIC SYMBOLS

The orthography used in transcribing the following stories differs from that used in the Micmac Lexicon. Adjustments have been made for greater clarity and should cause no undue problems. The changes are as follows: (1) k replaces g, (2) q replaces g̃, (3) a colon after the vowel replaces the grave accent above to mark vowel length, (4) an additional symbol, y, is introduced, (5) an apostrophe replaces ê as the symbol for a mid to high back unrounded vowel ("schwa"), (6) There are no vowel sequences.

By convention, schwa, though always present and pronounced, is only written between an obstruent and a sonorant in non-initial syllables when internal open juncture occurs immediately following the sonorant. In such cases, the apostrophe signals the upcoming open juncture as well as marking the occurrence of the schwa vowel. Thus, we write p'lamu [pəlamu] 'salmon', t'mi:kn [təmi:gən] 'axe', K'luskap [kəluskap] 'Glooscap', and wap'ntesink [wabən'dezink] 'he dances until dawn', pejit'ms'k [pejidəm'zək] 'he cut it in two accidentally', ejik'lte:m [ejigəl'de:m] 'I knock it away', but temtm [tem'təm] 'I bite it off', kwitn [k'wɪdən, k'wɪdɪ] 'canoe', akwesn [a:g'wezən] 'hat', mesn'k [mezənək] 'I catch hold of it', etekl [edegəl] 'they stand there', ejikla:tu [ejigəla:du] 'I take it away'.

In word initial syllables as well, the sequence apostrophe + sonorant signals the upcoming occurrence of open juncture before a following consonant: k'lpisun [kəl'bizun] 'anchor', k'nki:kuk [kən'gi:guk] 'your (sg) parents', n'njan [nən'jan] 'my child', 'ngaqaŋ [ən'gaʔan] 'measurement', 'lpa:tuɟ [əl'ba:duɕ] 'boy', m'ntu [mən'dul] 'devil', 'lnu [əl'nul] 'human being', 'llutaqaŋ [əl'ludaʔan] 'fence'. Compare smtuk [səm'tuk] 'at once', lntuk [lən'tuk] 'deer', elnmte:m [elnəm'te:m] 'I drive it in', penta:tu [pen'ta:du] 'I paint it'.

The occurrence of open juncture following a sonorant not preceded by schwa is signalled by writing a geminate sonorant: malltew [mal'deq] 'blood', wennju:su:n [wen'ju:zu:n] 'apple', kunntew [kun'deq] 'rock', palltaqaŋ [pal'daʔan] 'gunwhale'. Between vowels, the apostrophe marks intervocalic open juncture, which takes the form of an aspiration or an hiatus: t'mte:'e:n [təm'de:he:n] 'chop it off!', ke'itu [ke-idu] (compare the dialect variant kejitu 'I know (it)').

The first consonant of a word initial obstruent cluster is sometimes pronounced with a slight, preceding, non-distinctive vowel sound: kti [ə'kti] 'your (sg) dog', psew [ə'pseq] 'gunpowder', skwew [ə'skweq] 'female fowl'. When the first member of an initial consonant cluster is a sonorant, it is voiceless and semi-syllabic: nti [ɲ'ti] 'my pet', nkat [ɲ'kat] 'my foot', mtay [m'taj] 'green hide', mpo:qon [m'po:ʔon] 'bed'.

When there is no open juncture within the word, the consonants and vowels are said to be in close transition: temte:m [tem'te:m] 'I chop it off', winpasit [wɪn'pazit] 'he hustles', puktem [pu'kteq] 'fire', kitpu [ki'tpu] 'eagle', maltejjuwey [mal'te'jjueɟ] 'hammer', wiyus [wiɟus] 'meat'.

LIST OF ABBREVIATIONS

CONJ	conjunct
FUT	future
HORT	hortative
IMP	imperative
SUPP	suppositive
PASS	passive
INTR	intransitive
PST	pseudo transitive
INC	incessant
COMP	completive
PUNC	punctual
EXP	expectative
EXH	exhaustive
INCH	inchoative
PROG	progressive
DESID	desiderative
A	animate
I	inanimate
AI	animate intransitive
II	inanimate intransitive
TA	transitive animate
TI	transitive inanimate
O	zero morpheme
DIR	direct theme sign
INV	inverse theme sign
RFL	reflexive
NEG	negative
OBV ACT	obviative actor
OBV	obviative singular
PF	prefinal
SP	stem pluralizer
NLP	nonlocal plural
ADD	action on addressee
INACC	inaccessible
IN	inanimate noun
DIM	diminutive
ASSO	associative
POSS	possessed theme
LOC	locative
SPX	speaker excluded

1	first person singular
2	second person singular
3	third person proximate singular
4	indefinite actor singular
0	inanimate actor singular
12	first person plural inclusive
1:3	first person on third person
12:3	first person inclusive on third person
3:12	third person on first person inclusive
4:3	indefinite actor or third person
DU	dual
P	plural
PRO	demonstrative pronoun
DEM	personal pronoun

Unless otherwise indicated, inflection of the verb is always in the independent order for agreement in its nominal complements.

I wish to express my gratitude to Mr. John W. Sylliboy of Eskasoni, Cape Breton who spent many long hours with me going over Grand Chief Sylliboy's lengthy story.

I am indebted to Ms. Lise Lachance for her dedication and painstaking care in formatting and typing the several versions of the manuscript.

MICMAC TEXTS



GRAND CHIEF
GABRIEL SYLLIBOY

Eugene Henry '96

NESTUWITA:SULTIMK - REMEMBERING

Gabriel Sylliboy
Eskasoni, Nova Scotia

Grand Chief Gabriel Sylliboy, affectionately referred to as Muwi:n 'Bear', was born in 1874 in Whycocomogh (Inverness County), Nova Scotia, where he lived the greater part of his life. He had been living in Eskasoni, N.S. seventeen years at the time this text was recorded. He served as Grand Chief to the Micmac people from 1918 to the time of his death in 1963.

- (1) E:ye e:ye. Ki:s sa:q nestuwita:sultimk, 'lnu:k
Already long ago remembering, the People
- eykik unama:kik. (2) Weja:tekemkek K'listo:po:q
they are here in Cape Breton. Ever since that time Christopher
- pekisinkek. (3) Tujiw weji-mikwite:tasit ta:n koqowey
he arrived. Then it is brought to mind how something
- t'la:sitew, ta:n t'litutew mimajuwaqan ke: we:kaw.
it will happen, how one will make it a living even so.
- (4) K'listo:po:q etli-pkisink kis-setta:newimk, na: tami
Christopher he was arriving after Saint Anne's day, somewhere
- semiselewimk. (5) Pekisink etli-mewisultiyek; pkwimann,
in September. He came while we were picking berries; blueberries,
- etli-ktantu:titl mimajuwinu:k, ta:n ula:
while they were harvesting them the people, which these
- kesikeweyl kispastaq. (6) Kispasmi:titl pkwimann
for winter supplies they will dry. They dry them blueberries
- wujjit kesikewey.
for wintertime.

.....

- (1) As long as we can remember the People have been here in Cape Breton.
- (2) Ever since from the time that Christopher arrived.
- (3) At that time we recall how things will take place, how we will make a living and such.
- (4) Christopher arrived after St-Anne's day, sometime in September.
- (5) He came while we were picking berries; blueberries, which the people were harvesting and drying for their winter supplies.
- (6) They dried the blueberries for winter.

- (7) Na tujiw K'listo:p oqwa:t. K'listo:p oqwa:t,
That's when Christopher he landed. Christopher he landed,
- uti, oqwa:t. (8) Teluwet, "Tett ika:q manasu:lkw
friend, he landed. He said, "Here it arrives the warship
- apaqtu:jk; apaqtuk." Nike: wiki:ti:tij
a little way offshore; offshore." Now from where they reside
- apaqtuk. (9) Uti, piltuwaptm ta:n koqowey.
offshore. Friend, it looks strange to me something whatever.
- Oqote:tut, amskwes nemitumk na tujiw manasu:lkw.
Dear friends, the first time it is seen at that time a warship.
- (10) E:'e, na paqasa:to:q kullpisunek.
Yes sir, he threw it in the water the anchor.
- Wejkwi-na:taqami-sukwit. (11) Sawtaqa:taqan, welipotji:j e:w'k.
He paddled his way ashore. A barge, a rowboat he used it.
- (12) Well na wejkwi-na:taqami-sukwit. Qaske:k
Well he paddled his way toward shore. On the shore
- ika:j, e:ya oqwasa:toq wtul. (13) Uti,
when he arrived, he beached it his boat. Friend,
- ke:kwi-pukuwa:'ij kunntew meski:k etek, tett
when he stepped atop a rock it was big it set there, there
- aklasiyewi:sit etuk.
he spoke English perhaps.

.....

- (7) It was at that time that Christopher landed. That's when he landed, chum.
- (8) He said, "The warship is getting here - from a little offshore." It was offshore from where they were residing.
- (9) Friend, it looked strange to me, whatever it was. Friends, that was the first time we saw a warship.
- (10) Yes sir, he threw the anchor in the water and he paddled his way ashore.
- (11) He was using a barge, a rowboat.
- (12) He paddled his way ashore and when he reached the shore he beached his boat.
- (13) Friend, when he stepped atop a big rock setting there, he probably spoke English.

- (14) Teluwet, "Uro:," na teluwet, K'listo:p. (15) Katu
He said, "Hooray," he said, Christopher. However
- ninen telimk't, "Kwe:, kwe:." (16) Uti, teluweyek
we we told him, "Hail, hail." Friend, we said
- kklamuksisnu oqwa:t. (17) Na na'a akasiyewi:sit
our uncle he has landed. He spoke English
- tujiw K'listo:p. Uti, teluwet akasiyewi:sit, "Ula:
at that time Christopher. Friend, he said he spoke English, "Here
- oqwa:y tett teluwisik ws'tqamu etuk, etuk
where I land right here it is called the world perhaps, maybe
- India. Keska:y etuk," teluwet. (18) "Ula: 'lnu:k
India. I am lost perhaps," he said. "These real people
- eykik. Etuk keska:y," teluwet, K'listo:p.
they are here. Perhaps I am lost," he says, Christopher.
- (19) Katu, kjijitoqs'pn, mu ks'ka:qw. 'Lnu:l
However, if he had known it, not he was not lost. The real man
- we:jiyasna. (20) Ula: tett teluwimk, teluwi:t'k
he had found him. This one here it is called, he calls it
- merika. (21) T'l'we:jiyasnn, t'luwesq
America. If he had found him as such, he would have said
- merik'ks'k eykik ula: 'lnu:k. Merik'ks'k na ula:.
Americans they are these true People. Americans these.

.....

- (14) He said, "Hooray," Christopher did.
(15) But we replied, "Hail, hail."
(16) Chum, we said that our uncle had landed.
(17) Christopher spoke English at that time. He said, speaking English,
"Here where I have landed is probably the part of the world called
India." "But maybe I am lost," he said.
(18) "These are the People who are here." "Maybe I am lost," Christopher
said.
(19) But if he had realized it, he wasn't lost. He had found the real Man.
(20) This place here is called, he called it, America.
(21) If he had found him this way, he should have said that these People were
Americans. They were Americans.

(22) Na na t'luwesoq. Katu etlite:tk'p wks'ka:n.
He would have said so. But he was thinking he's lost.

(23) Tel-ta:'it, "India oqwa:y. Mu na India
He thought, "India I have landed. Not India

oqwa:w." (24) Oqwa:t na unama:kik tujiw.
I have not landed." He landed in Cape Breton at that time.

Aqq uti, teluwet, "We:jitu ula: tett ws'tqamu,
And friend, he said, "I have found it this here world,

Country Harbour." (25) Kis-harbour-ewit country
Country Harbour." He can harbour the country

na 'lnu:k teluwejik. (26) Uti, teluwi:t'k ula:
the real People they say. Friend, he calls it this

home-inu, Country Harbour. E:. (27) Na teluwi:t'k
our home, Country Harbour. Yes. He called it thus

K'listo:p. Na weja:tekemkek, nikmatut,
Christopher. Ever since from that time, my fellow clansmen,

'lnu:k, ki:s na sa:q. (28) Weja:tekemkek,
the People, long ago. Ever since,

mewisulti:tij, el-ta:tij tett jipuktuk,
when they go berrying, when they go there to Halifax,

wejuwowji:ke:l, t'luwetaq, oqote:tut, "'Lta:nij
toward close by, they will say, dear friends, "Let's go

Country Harbour."
to Country Harbour."

.....

- (22) He should have said so, but he thought he was lost.
(23) He thought, "I have landed in India, I haven't landed in India."
(24) At that time he had landed in Cape Breton. And, friend, he said, "I have found this land, Country Harbour."
(25) The People say he can harbour in the Country.
(26) Friend, he calls our home Country Harbour.
(27) That's how Christopher named it ever since that time long ago, my fellow clansmen, the People.
(28) Ever since, dear friends, when they go berrying in the vicinity of Halifax they will say, "Let's go to Country Harbour."

(29) "Kklamuksisuwow teluwi:t'k'p, K'listo:po:q, -- Country Harbour."
 "Your uncle he called it so, Christopher, -- Country Harbour."

(30) Na 'lnu:k teluwi:tmi:tij na jel weja:tekenkek.
 The People they called it so even ever since.

(31) Na kejikaw poqji-tluwi:tmi:tij, akasiyewk, --
 Lately they started calling it so, the white people, --

Country Harbour. Weja:tu:tij 'lnuwiktuk. (32) M'ta
 Country Harbour. They got it from the People. Because

miluwisik'p na wsitqamu, na ula: maqamikal,
 it had a variety of names the country, these lands,

wjit 'lnu:k ta:n wisunkatmi:tipnn ki:s sa:q.
 for the People when they had named them already long ago.

(33) Ula: nuke: eymek, -- essiso:ni -- "eskiloqnn,"
 This one now where we dwell, -- Eskasoni -- "green boughs,"

teluwemkl. (34) Toqo tujiw "waqam'tk," teluwemk.
 one said of them. So then "Nyansa," one said.

Waqamitk sipu -- waqam'tk. (35) We:koqoma:q. App na,
 It flows clean the river -- Nyansa. Whycocomagh. Again,

we:kwa:q na:te:l salawapu. (36) We:kwa:q
 it is the limit over there of the salt water. It is the end

samqwan na:te:l -- "we:koqoma:q," teluwemk. Na teluwisik
 of the water over there -- "Whycocomagh," one said. It is called

we:koqoma:q.
 Whycocomagh.

.....

(29) "That's the way your uncle, Christopher, called it -- Country Harbour."

(30) The People have even called it this way ever since.

(31) Lately, the white people have started calling it this way -- Country Harbour. They got it from the People.

(32) Because, for the People, this country -- these lands -- had a variety of names which they had given to them long ago.

(33) For this place where we are staying -- Eskasoni -- people said, "Green Boughs."

(34) Likewise, they said Nyansa -- the river flows clean -- Nyansa.

(35) Whycocomagh. Again, that's the limit of the salt water there.

(36) It is the end of the water there. They said Whycocomagh. It is called Whycocomagh.

- (37) Toqo miluwisultikl. Na na n'ku
So there were a variety of names. Now
- ms't tami, 'lnu:k ula: unama:kik, katu
all over the place, the People here in Cape Breton, as well as
- elmiwtaqamu:k. (38) Pas'k akasiyewk jel app
the mainlanders. Only the white men even again
- pil-wi:tmi:titl me:. (39) Nike: na we:koqoma:q;
they gave them new names yet. Now Whycocomagh;
- nike: na'a atupikejk, na na Brook Village na jel akasiyewiktuk
now atupikejk, Brook Village even in English
- teluwisik. (40) Toqo tujiw ma:puk -- mulapukwek
it is called. So then Mabou -- it is deeply gutted
- teluwisik. Mulapukwek. (41) Simtuk, portut --
it is called. It is deeply gutted out. As well, Port Hood --
- kwe:kwiyamkek. Na na kwe:kwiyamkek, na na teluwisik.
water embankment. Water embankment, it is called.
- (42) Simtuk nike:, malike:we:j. Aqq pe:l mu akasiyew
Also now, keg. And for once not the white man
- mu -- pun-pil'wi:tmuk. Malike:we:j, teluwi:t'k
not -- he stops naming it otherwise. Mollygowatch, he names it
- ne:kaw. (43) Aqq ula: nike: wsitqamu eymek
still. And this now world where we abide
- miluwisiks'p na.
had all kinds of names.
-

- (37) So there were a variety of names. Everywhere where the People were here in Cape Breton, as well as the mainlanders.
- (38) The white people only just gave them new names again.
- (39) So now we have Whycocomagh. Atupikejk. It is even called Brook Village in English.
- (40) So then there is Mabou. (In Micmac) it is called mulapukwek 'it is deeply gutted'.
- (41) The same for Port Hood. We referred to it as a water embankment.
- (42) Now then malike:we:j 'keg'. And for once the white man doesn't do anything. He stopped naming it otherwise. He still calls it Mollygowatch.
- (43) And this land where we abide now had all kinds of names.

(44) E:'a, K'listo:p, pekisinkek me:, ke:kwi-pukuwa:'ip
Yes, Christopher, when he arrived anyhow, he stepped atop

kunntew. Teluwet, "uro:!" (45) Kiwto:qa:toq wta:kwesn.
a rock. He said, "Hooray!" He waved it around his hat.

Na amskwes nemituwek ninen wtapsun, oqote:tut.
First time we saw it us clothing, dear friends.

Nask'k kelu:lk sut; nike: wtapsun K'listo:p.
He wore it it is fine a suit; now his clothing Christopher.

(46) A:kwesn aqq je:kit aqq pita:qaweyl kelu:lk
A hat and a jacket and trousers they are fine

nask'kl. (47) Na amskwes nemi:k't mimajuwinu tujiw
he wore them. First time we saw him a person at that time

keknesit. (48) Uti, meskilk pa:qala'iwaqan. 'A!
he was dressed. Friend, it was great the wonderment. Ha!

Uti, na meluwijoqo! (49) Teluwet, K'listo:p, "Oqotet!"
Friend, honestly! He said, Christopher, "Friends!"

Keji:k't. Wikuminam't. (50) Ala: wtul ekumik
We knew him. He invited us. That his boat it was anchored

apaqtu:jk. Teluwet, "Wj'kuwita:toqs'p sapo:nuk."
a little offshore. He said, "You-all will come over tomorrow."

(51) Tela:toq wpitn assm miyawla:kwek.
He directed it his hand exactly at midday.

"Wj'kuwita:toqs'p."
"You-all do come over."

.....

(44) Yes, anyhow, when Christopher arrived, he stepped on a rock and said 'Hooray'.

(45) He waved his hat around. That was the first time we saw clothing, my friends. Christopher had on a fine suit for his clothing.

(46) He was wearing a well-made hat and a jacket and pants.

(47) That was the first time we saw someone dressed up.

(48) Friend, it created quite a stir. Honestly!

(49) Christopher said, "Dear friends." We knew he was inviting us over.

(50) His boat was anchored a little way offshore. He said, "Come on over tomorrow."

(51) He indicated midday with his hand and said, "Do come on over."

(52) A:, uti, wela:kwel, app oqwa:t-te,
Ah, friend, toward evening, again he arrived, friend

K'listo:p. (53) Uti, pekisitoq wtapsun. Pekisitoq
Christopher. Friend, he brought it clothing. He brought it

a:kwesn, aqq je:kit aqq pitaqaweyl pekisitoql-te.
a hat, and a jacket and trousers he brought them, friend.

(54) Teluwet, uti, "Sapo:nuk wj'kuwita:toqs'p e:,
He said, friend, "Tomorrow you-all will come on over, yes,

ntulk ala:." (55) Uti, wapk ma:li,
in my boat there." Friend, when it became daylight, Holy Mary,

piltuw-aptmi:titl wtapsunn.
they looked at them with amazement the clothes.

(56) Piltuw-aptmekl wtapsunn. (57) Ji:n'm
We looked at them with amazement the clothes. A man

kwetnasa:toq ula: a:kwesn, kis'na ula: je:kit kwetnasa:toq.
he tried it on this hat, or this jacket he tried it on.

Pitaqaweyl. (58) Amalkat. 'Lnu:tesink. Milatuwat.
The pants. He danced. He danced the People's way. He postured.

Ha!, wapk pusiye. (59) Teluwejik, oqote:tut,
Ha!, when day broke we embarked. They said, dear friends,

"'Tliyeney, 'tliyeney. Aji-mittukwalanej
"Let's go over, let's go over. Let's visit him some more

kklamuksisnu."
our uncle."

.....

(52) Ah, friend, Christopher docked again around evening.

(53) My friend, he brought clothing. He brought a hat and a jacket and some trousers.

(54) Friend, he said, "Yes, you will come over to my vessel tomorrow."

(55) Holy mackerel, friend, when it got light, they looked at their clothes with amazement.

(56) We looked at the clothes with amazement.

(57) One man tried on this hat. Then he tried on the jacket, the pants.

(58) He danced. He danced the People's dance. He postured. Ha! When day broke, we embarked.

(59) Dear friends, they said, "Let's go over. Let's go visit our uncle some more."

(60) Na'a ta:n ikanus ula: nasa:toq a:kwesn, uti,
Right on the leader here he donned the hat, friend,

beaver hat na ala: pita:q a:kwesn nasa:toq-te.
a beaver hat that it is long the hat he dons it, friend.

(61) Smtuk kt'k ji:n'm je:kit nasa:toq. Kt'k
Right away the other man the jacket he puts it on. Another

ji:n'm wtejke:l wejiyet, pitaqaweyl nasa:toql.
man toward the rear he comes from, pants he donned them.

(62) Nask'kl-te. "E:'e, pusinej-te."
He wore them, friend. "Yes sir, let's embark, friend."

(63) Tujiw eliyejik -- K'listo:pal wtulk. Ma:li,
Then they went -- Christopher in his boat. Holy Mary,

welikwetutk K'listo:p. (64) Apsale: kwitn, kwitn wtuluwow.
he wore a smile Christopher. Small canoe, canoe their boat.

Oqwa:jik wtuluwow kikjiw ula: salpo:lku:jiktuk.
They docked their boat near this at the little ship.

(65) Ma:li, K'listo:p wel-ta:'it assma smtuk.
Holy Mary, Christopher he was glad just right away.

"Tepita:q, tepita:q." (66) Tepita:jik-te. Ma:li,
"Get aboard, get aboard." They get aboard, friend. Holy Mary,

K'listo:p pusu:lewiktuwaji. Aqq alt matlotaq
Christopher he shook hands with them. And some sailors

eykik.
were there.

.....

(60) Right off the leader put on the hat, friend. He donned the tall
'beaver'.

(61) Immediately, another man put on the jacket. And another man bringing up
the rear put on the pants.

(62) He wore them, friend. "Yes sir, let's take off friend!"

(63) So then they went to Christopher's boat. Holy Mary, Christopher was
smiling.

(64) Their boat was a small canoe. They docked their boat alongside the
little ship.

(65) Holy mackerel, Christopher was glad right off. "Get aboard, get
aboard."

(66) They got aboard, friend. Mary! Christopher shook hands with them. And
there were some sailors there.

- (9) 17. nankl The paired AI verb has -i for its final: nanijik 'there are five (of them)'.
- (11) 18. For maja:sit and elijet see footnote (4) 9.
- (14) 19. weja:tekemk The TI final which generally has the form -tu instead has the form -t preceding the derivational AI final -eke.
- (16) 20. l'tqa:munk Many speakers make no proximate/obviative distinction in the plural forms of those animate nouns whose stems end in a consonant. For such speakers the animate plural ending -k is used here exclusively. For other speakers, the obviative plural is marked by a lengthening of the final consonant: wa'isis 'animal', wa'isisk (proximate plural), wa'isisl (obviative singular), wa'isiss (obviative plural). If the final consonant is -n, back assimilation of the underlying obviative singular marker -l results in there being no distinction made between obviative singular and obviative plural forms of the noun: piliman 'potato', pilimank (proximate plural), pilimann (obviative, singular or plural). Fluctuation in forms may also occur if the animate noun stem ends in a vowel. Again, some speakers tend to use the ending -k, exclusively. Others consistently make a distinction: tiya:m 'moose', tiya:muk, (proximate plural), tiya:mul (obviative singular), tiya:mu (obviative plural); nti 'my dog', nti:k 'my dogs', wti:l 'his dog', wti: 'his dogs'.
21. ne:siliji (ne:sisiliji) a) We posit -iK as the base form of the obviative plural ending in verbs. For nouns (see (16) 20., above), the marker of obviative plural is simply -K. In both cases the special symbol K is realized as zero phonemically. b) The suffix -li- (obviative actor) also occurs in the inflection of certain nouns, revealing them clearly as being participials in origin. Example: e:pit 'woman': nemi:k e:pit 'I see the woman', but nemiyatl e:pilitl 'she sees the woman'. Compare 'lmuj 'dog': nemiyatl 'lmujl 'she sees the dog'.

MICMAC TEXTS

The Micmac texts presented here range in content from an oral history of the coming of the first Europeans to the shores of Cape Breton Island, and the changes in lifeways that followed, to a traditional tale of conflict with neighbouring peoples. Gluscap, a Micmac and Maliseet culture hero, is the subject of another story. A ghost story, the tragic tale of an orphan child, a few hunting stories, and a short recorded conversation round out the volume intended for readers of Micmac and interested non-speakers of the language.

Mercury Series
Canadian Ethnology Service
Paper No 117

CANADIAN MUSEUM
OF CIVILIZATION



MUSÉE CANADIEN
DES CIVILISATIONS

ISBN 0-660-12907-8



9 780660 129075